

Date: 5-15-2012

Author: Bruce Fetzer

Category: Oral History

Interview Date: May 15, 2012, 10:00 AM to Noon

Place: Memorial Trust office, Schoolcraft MI

Interviewee: Bruce Fetzer

Interviewer: Larry Massie

Attendees: Bruce Fetzer, Jimyo Ferworn, Larry Massie, Priscilla Massie, Tom Beaver (by phone)

Topic: John Fetzer's Spiritual Search

Draft: June 26, 2012

Edited: November 28, 2012

Larry It's May 15, 2012. Tom Beaver is on the phone. Larry and Priscilla Massie are talking to Bruce Fetzer in Vicksburg. This is a continuation of his discussions of channelings by Jim Gordon.

Tom Bruce, we're up to the channeling of February 9, 1983. It's the 20th channeling that we've gone through on my records, my list here. It seems to be that, starting with this channeling, things change. There's a new group that comes in, called The Masters of Inner Light, that's higher than The Hierarchy channelings of the previous years. Also, you show up here soon, so you're coming into the picture—if not right away here in February, then within a couple channelings here. You ask the questions, you're in the picture. On February 9, 1983, page one, paragraph two, it says, "We have never attempted to contact you anytime until today. We are the collective consciousness of a group of inner masters who work privately with the consciousness of man. We have separated from hierarchy and the Lords of Karma. We are not involved with events of the development today for humanity," and then in paragraph three they say, "We influence the outer layers of the mental universe, which might filter down in time." This higher group shows up. I'm just interested in whether you recall that, or were there by this time, and what's your reaction to that.

Bruce This wouldn't be something that John would bring into the Monday night group. This would be something he would talk to Jim about; Carolyn obviously would be typing this up, and then he would bring things from time to time into the Monday night group. Since I have a full set of all of the channelings, John did go through all of these with me, and we had our own private discussion about all of these. As I recall around that period of time—and I'm trying to remember exactly the date I started joining that group, it certainly would have been by that time, I would have been in the Monday night group.

But this would be something that would be aside, because I would go to John's house on Sundays, and we would talk about some of this material as well as other readings. The Masters of Inner Light - John was looking for clarity of purpose for the Institute. At this point in time, John, as you recall, had already decided that he

was going to sell the Tigers. He didn't share that with anybody, but the Tigers were sold in September 1983. This is a time when we were floundering around, trying to find the correct legal structure for the Institute, trying to put some semblance of a program together for the Institute. Chuck was on board. I believe that we would have funded, or been close to funding, the Copper Wall Experiment (Ed. Note: a project the Fetzer Foundation funded at the Menninger Institute), which would be the first science project. It would seem like John was dragging his feet, but he was looking for direction. I think this would be the push, the call to emphasize that this is a very substantial effort. That's the way I would view this.

Larry Tom, could I say something as an aside?

Tom Sure.

Bruce What he told me beforehand is, John actually picked Tom Monaghan because Tom would serve as a steward and carry on the special purpose and the role of the Tigers to the city of Detroit. John was personally very distraught that Tom Monaghan's PR people got involved, and really played up Tom's role with the Tigers. Tom Monaghan was a very dedicated servant who would, in John's opinion, carry on the culture of the Tigers and its purpose, keeping them downtown and serving the city.

Larry I have this memory of walking up to the two of them talking. This was after the unveiling of the exhibit at Western's campus; and Monaghan was saying to John, "I just want to thank you, Mr. Fetzer, for selling the Tigers to me." You know, like it was really a favor he was doing him.

Bruce It was. It launched - catapulted - Tom Monaghan into the next level of his career. He was in a knock-down drag-out with Little Caesar's. Little Caesar's was handing him his head. Little Caesar's lost a lot of business, and Dominos really took off after that.

Tom John did hope that Monaghan would pick up on A Course in Miracles; Bruce, didn't you say that John went through some of A Course in Miracles material with Tom, and he thought Tom would have an interest in this?

Bruce He may have, and I don't recall that.

Larry Okay. That's important to know that.

Tom Okay, can we go on?

Larry Sure.

Bruce So that's the context. That timeframe is when John was still really, deeply searching. There were a lot of questions in his mind. He was doubting himself. The group of The Masters of Inner Light is really a theme. I don't think it's different than the White Brotherhood. I think it's the same group.

Tom I disagree with you on that one, Bruce. Let's see where this goes.

Bruce Yes, let's see. Right, okay.

Tom The next letter is February 23, 1983. Letter to John from the Inner Light group or The Masters of Inner Light—and page one, paragraph one, it says, “We of the Inner Light group, if we were involved with hierarchical projects and with the balancing the scales of karma as the Lords of Karma are, we would lose sight of the true project of perfection.” Then in paragraph three, they do start talking about the form of the Foundation: “Through the educational facility that you are considering setting up, it is hoped in time that you will be able to work more directly with the consciousness of the students, to help mold and create a more perfectly clear picture of life, physical, spiritual.” It talks about an educational facility. On page two, paragraph four, it says, “What we hope is that the Foundation can help people to see and achieve these mental images for their further growth.” On page two, paragraph five, it says, “In the atmosphere of the classroom and research, we hope these goals as set forth by us can be accomplished. This is the age of the mind.” It seems like they said they came from the outer most layers of the mental plain, that they're talking about working with the mental consciousness here; they see themselves as a higher group, which leads to the next series of channelings where the phrase, “unspoken word” first pops up. What do you think of this one, Bruce?

Bruce I think—

Tom Educational facility is something that they're suggesting here.

Bruce But here's the theme in both of these, which plays into the guiding purpose; but also what's unique about the Institute and its creation. That consciousness shapes reality, and what they're talking about is not just a physical outer action. They're talking about something that starts inside, and there's an integration of the inner and the outer. That's what they're talking about, is a different form of education. It's education of consciousness through experience.

Larry Could I say something?

Bruce Sure.

Larry I'm wondering about this dismissing the karma. Judging from that recording where Kay was with him that we found (Ed. Note: The 1982 trip to Lafayette, Indiana, an interview with John by Kaye and Carolyn Dailey), karma was

extremely important to John at this time, because that is dated just about the same time. It looks to me like this channeling is trying to get John out of the idea of karma being so significant, that there is some other thing.

Bruce Right.

Tom Karma is a phrase for part of the hierarchy that is in charge of the planet Earth; they lift up karma if it's too heavy on the Earth, and they out the karma to the Earth. It's a subgroup of the hierarchy, Larry. I think they're just saying they're a step above that. They're in the next higher plain of consciousness from that group, from the hierarchy group.

Larry Which would give them more clout, wouldn't it? Is that the attempt?

Tom To say to John, We're 'not just the hierarchy, we're from a higher group than that even,' plays into what Bruce is saying: that John was having doubts as to really selling the Tigers. This is like coming with both barrels: "If being the hierarchy isn't good enough to get you to do this, okay, we're a higher group than that." Do you think that's the case, Bruce?

Bruce All I can say is that around this time, in the spring of '83, John drove over to Detroit with Chuck, and Chuck was really trying to push John to get going on the Foundation. John Fetzter, the chief, was really aggravated with Chuck. I remember Chuck sharing with me that he almost got fired on that trip. Actually, it didn't make it into the channeling books, but John was very interested in light readings, and he wanted to know past lives about everybody, and how they related to each other. I don't know if you knew that, Tom.

Tom Sure, some of them he would play for me.

Bruce This right here would address that directly, as to say, 'Let's get on with the show, because this is about is your own personal inner development, not the ego.

Tom Yes, I think that's it.

Bruce I think it's a little pejorative to say that we're above karma. That's part of this realm. We're in this realm, so karma is a reality, but the fact is, the purpose of the Institute is not about karma. It's about going beyond it.

Tom As a higher goal.

Bruce Exactly, and so I think that's what this is saying.

Tom Okay, should we move on?

Bruce Yes.

Tom Okay, the next one is a long one. It's from May '83, the tab in my book. It's five tapes, from Jim to the Foundation, and I believe it's to the Foundation Core Group. By this time, this was you Bruce, Lloyd, Chuck Spence, and Carolyn (Ed. Note: These were the executives of the Foundation at the time). It talks about leaving the Foundation in your hands. It talks about the "unspoken word" for the first time. Jim, of course, knew about Sant Mat from Mike Wunderlin.

"The unspoken word" is a Sant Mat term; Jim had not yet been to Egypt to meet J-R, but he knew of it, he knew Sant Mat. It also talks about glorifying Jim. It talks about who Cato is. There seems to be a transition, Bruce, into a phase where the channelings are less particular about the workings of the Foundation and more transitioning into a higher phase. It's a little harder to keep track, going through these, because there's several different letters here. I think there are five letters or transcriptions of tape. The first one, it's Cato and Jesus to the Foundation: page one, paragraph five, it says, "The Foundation's gone through its birthing pains and has come out a healthy child." Then in page two, paragraph three, it says, "We, the Masters of Inner Light, call you to focus your attention daily on the Foundation principles." It's a little higher calling there. Then on page three, paragraph two, Jesus comes in and says, "It is up to each of you as individuals and as a group to find the clarity and to find the answers as to the direction you as souls and as a Foundation wish to be, whether it be through education, or through healing, or through research." Then page three, paragraph four, "We give direction, but we leave it in your hands to fulfill according to your own soul development and capabilities." It seems like they're saying that they're turning to more over to you guys as the Core Group. Maybe because it is not the Monday Night Group anymore, but you four as the Core Group that are really in charge of the thing. They are, or Jim is, letting go a little bit of giving specific direction. Would you say that's true?

Bruce I think my prior comment is probably instructive here, that John is looking for absolute confirmation that he's on the right track. Again, the liquid assets of the Institute were very, very small at that point. Our annual budget was a couple hundred thousand dollars. It was very small. I'd have to actually research the context a little bit better to answer your question. It's a very probing question about what was the intent here.

I do think that the tension was between John wanting clear direction, and the Masters saying, clear direction is inside. John was looking outside of himself for an answer, and Jim was trying to point him back inside for both the question and the answer. I think that what's instructive in this series of talks is that the direction, whatever is picked, if inspired by the spirit, will have special help. That's what I think it's trying to say, and that's distinctly different than a secular organization.

Tom And still applicable today.

Bruce Exactly.

Larry Tom, I assume that this is your interpretation, that Jim knows Sant Mat from Wunderlin?

Tom Yes.

Larry Do you know that, that he had not been exposed to it before meeting Mike?

Tom Yes.

Larry Because he met Mike at a conference of sorts down in Indiana, isn't that right?

Tom Correct, but he came up to Michigan.

Larry Right, and then he introduced Jim to John.

Tom Yes, so just very quickly: Jim came up north because he got an inner direction to connect with the Coptics in Grand Rapids; so he came up to meet with the Coptics and gave a talk at the convention Pokagon in Indiana. He stayed with Wunderlin, who was a Coptic teacher. He stayed in Mike Wunderlin's house. At the time Mike (Wunderlin)t had also recently been initiated into Sant Mat.

Larry Okay.

Tom Mike (Wunderlin) shares that with Jim.

Larry Yeah, I think that's—

Tom So he knew the philosophy. Then Jim said, in his own interviews at this time with Kay Collins, that he started writing Charan Singh, the guru of Sant Mat; it became clear to him that this was not to be his guru, because of Sant Mat's rule that one couldn't have sex outside of marriage. So the whole gay thing was an issue, and probably still is an issue with Sant Mat in some way. But Jim knew about the philosophy; it was a year later that Jim went to Egypt and met John Roger, who was teaching the same meditation essentially.

Bruce Hey, Tom?

Tom Yes.

Bruce The questions you're asking are extremely important, from the standpoint of the timeline; if I could bracket this entire session so far, I think we're going to have to revisit the whole thing, because there are a lot of things that interact with each

other at this point. You have John struggling with the sale of the Tigers. You have the birth of the Institute. You have the resolution of a legal challenge.

I don't know if you guys even knew this, but this is an important issue. In '81 the IRS was challenging the legal status of the Institute. It may have been potentially decertified, and that's how Jerry Luptak came into the deal. Then at the same time you have new staff coming on, and John not wanting to let go, yet at the same time he needed to.

Tom Legally he needed to.

Bruce He had a lot of personal struggles. He was being told by the IRS that he was controlling the organization. He was building a defense, saying that he wasn't. He was being told by the staff he's hiring, Come on, let's get going, even though John would say, Go slow. And he was being told by the Masters to say, Let's move on. I think he was being urged on all fronts. I think it was a struggle. That's how I'd describe the theme of these things. But also, it's interesting that maybe the Masters are saying, Here, start working with these other people. John ran the show. He absolutely ran the show. In the early days we had to go over and ask permission to get a telephone. I'm serious. The first year or so, the Institute, the Foundation, Chuck didn't even have a telephone. That's where it was, from '81 to '82.

Now you're coming into '83 and you've got other people on board. I have to look at the timeline but I'm pretty sure I joined the Institute in January of '83. I left the broadcast house. (Ed. Note: On May 30, 2012 Bruce Fetzer send this email: "This is to confirm that my start date for working at the Trust was Jan 1, 1984. All the channelings of 1983 were when I worked at the broadcast house.")

Larry Bruce, at what point in these channelings did you see John surrendering control of what he's trying to do to the channelers and the channeling?

Bruce I think it was when that statement was made, when he said, "Look, this is what it's about. We manifest the universal Christ consciousness." That statement was dated, wasn't it? I think that was a whole year after that. (Ed. Note: This is the first phrase in the 1984 JEFF Commitment Statement.)

Larry In other words, that helped him out of his dilemma.

Tom '84.

Bruce Yes. Selling the Tigers gave way to him subsequently starting to sell off the broadcast properties.

Larry Then he also was reaching a conclusion about what the Institute was really going to become, because that was part of his problem, too.

Bruce It was always going to be guided by spirit, and it was always going to do breakthrough stuff. The channelings are very clear.

Larry Yes, but before the channelings he hadn't reached that conclusion, had he?

Bruce No. The channelings reflected a lot of what he was reading, as well as the conversations we were having. He was all about devices, discovery, and transformation. That also included consciousness. He wasn't talking about physical rebalancing. He was talking about awakening, and you'll see later in the channelings, you're going to see soul awareness. You're going to see all these concepts about connecting to the source by going inside.

Tom Yes, awakening means, specifically, communication—being able to communicate with the spirit world. Wouldn't you say, Bruce?

Bruce Absolutely.

Tom He was a communicator, his radio was communication; it was the ability to communicate, not just with the psychic world but with the higher spiritual world.

Bruce Now it's opening up for me. I'm starting to remember this. John was also trying to figure out, and it's not in the channelings, but he was also trying to figure out how to continue directing the Foundation from the other side after he died. I think that needs to be put in at some point in time.

Larry Is that the root of his concern, whether consciousness survives death?

Tom I think you have to drop that, Larry, because he wasn't concerned about that.

Larry I think he was.

Tom He wanted *the world* to be convinced of that, but that was the basis of his whole belief system.

Larry Right.

Tom He built the hologram to be able to help do that, to help channel back into the building. He was firmly convinced that consciousness wasn't connected to physical reality, but he wanted the world to prove that to the world ... but not to himself.

Larry Oh, I don't know.

Tom I know you don't know, but he based his whole life's actions on that premise.

Larry But it's a premise, Tom. He didn't have the answer.

Tom I think his early experiences gave him that answer, just like mine gave that answer to me, and just like Bruce's leaving his body when Jim did this channeling to the staff gave that answer to Bruce. Once you get out of your body and still are conscious, and you're not in your physical body anymore, then that doesn't become a question anymore. You're convinced. You would just like to learn how to do that as you want to, and to enable other people to do it as they want to. I think that's what it was.

Larry The scientific rebuttal of that would be: Leaving your body while it's still alive is not the same as leaving something that's rotting.

Tom Right, correct. So go ahead and prove it to the world. Let science find a way to do that and to prove it. But I don't think John would have put all his soul, or bet his whole fortune on this, had he not been deeply convinced that this was the reality of the situation. What do you think, Bruce?

Bruce I don't think he had any doubt whatsoever about consciousness surviving death. I think he was a true believer in a lot of things. He believed that dowsing was a real phenomenon, and he certainly was personally gifted. I couldn't replicate his talent. The proof of that comes later, when he starts talking about soul awareness and the fact that he's not going to come back. That's his dominant theme from '86 until he died, that he is not going to come back. The charge actually went on to us to say, You better not screw it up, because it's on your shoulders now. That's when he started fully letting go, around '88, '89; certainly by '90, when he moved to Hawaii, he was, I think, ready to let go of the whole thing.

Tom So consciousness being independent of the physical world was axiomatic for John. That was his basic axiom, and he was out to prove it to the world scientifically, so that everyone would be free to experience that.

Bruce If you look at America's Agony, the essay he wrote in 1969, he's pretty factual about the way he describes the central sun. Of course, it's a belief but he treats it almost like a fact.

Tom The simple experience, the one experience he had as a nine or ten year old, that experience had carried him in his mind until he was in his 80's, all the way through his life. When you have an experience like that, then the question vanishes in your mind.

Larry You're talking about Jesus in the elevator?

Tom You can dedicate your life to that experience somehow, and I think that's what John did.

Bruce You know what, Tom? I know how to prove this question about whether John believed in consciousness surviving death. All we need to do is go back in the record and see when John funded George Meek, because that experiment was to fund a telephone to the astral plane. John never once doubted at all that consciousness survived death, because what this project did is create a device that channeled a deceased relative where you could actually talk to them. The reason John thought that would be transformational is, if you could actually talk to uncle Tom or whoever, and have him say, 'I wish I would have loved more,' that would be transformational, because then people would tie cause and effect.

Tom There is the fact that he went to Chesterfield again and again, and got information from his relatives through the mediums to write his genealogy book, and that worked for him. He would get information, and then yes, he'd go find that next gravestone. He was operating under the presumption that this was working, that there was a spiritual world, that deceased relatives would communicate from that deceased world, and he took action on those messages. And they turned out to be accurate, enough so that he wrote a whole book, his genealogy books, based largely on it.

Larry I guess what troubles me is the fact that, according to Edgar Mitchell, there was a rift between him and John; and John left Noetics [Ed. Note: Institute of Noetic Sciences, IONS], because he wanted Edgar to devote everything toward solving that question, whether or not consciousness survives death.

Tom By *scientifically* proving it.

Larry Proving it, right. You're saying that it had already been proven in his mind, but he wanted a more scientific proof to give to the world.

Tom Yes. When he decided Edgar wasn't doing that to his satisfaction, he broke off and did it himself.

Bruce Then we had the oral history from Judy Skutch where she said that he left because—

Larry They were trying to get into his pocket.

Bruce And the immaturity. The fact was that there was no stable funding source for it; but there was also all of the immaturity that was going on at the staff level.

Tom That statement you refer to is from Edgar's point of view, where he would say, 'This isn't so easy, John. I can't just prove this to the world tomorrow.' He told us that when we had him at a Trust retreat, too.

Larry According to Edgar, what he said to John was, "John, I don't even know what consciousness is at this point."

Tom Larry, to me that means if I'm John sitting there, I would say, 'You're not with this where I am, because I'm way past that. I know what consciousness is. I don't have that basic question. You're still dragging your feet here. I'm going to do it myself and move faster.' That's what I would say. And then it turns out to be not so easy. As Bruce was saying, millions of dollars spent, and scientific proof is very difficult to establish in this arena, in this realm, and maybe it is impossible. We don't even know yet. That's what Fetzer Franklin is doing, still trying to establish that. It comes out of deep personal conviction on John's part, this whole enterprise.

Bruce That's May of '83. The value we add in the oral histories is establishing the context, and people can read them at face value for themselves. There are some undertones to the messages, having to do with the inner component that is essential in this path.

Tom Okay, let's keep going. Is that all right if we keep going?

Bruce Yes.

Tom If you go to the bottom of page four, Masters of the Inner Light, this is essentially the same letter again, the same letter several times, but there are always additions to it or differences in them. I assume that's why these are all put together. If you keep flipping through to what's called page eight, paragraph three, it says, "Another area that is going to be very beneficial for our purpose is the development of certain electronic equipment that can free man of his physical karma and his illness. We are striving to bring about, in the awareness of certain individuals, devices that can actually change the karmic pattern of man." They go back to talking about a device. They go back to the specific a little bit: a device that can actually change the karmic pattern of man. It is what you're talking about, Bruce, hinting at a device that can help with soul awareness, a device that can help man get out of the karmic cycle. What do you think about that?

Bruce I have to find the specific reference. I recall from memory it's written somewhere, that the Institute's purpose is to balance the physical, emotional, and mental so that that provides the opportunity for soul awareness. The concern in allopathic medicine was that drugs and surgery were creating karma, and they (the Masters that is, their approach) were balancing karma. The idea was to use an energetic approach to diagnosing and treating in a way that would create balance, allowing somebody to open. To your point about changing the karma, that's how I interpret that. Certainly you take an intervention, like Dr. Richard Miller (we're bringing him in in June), who's looking at aligning intention and breath with meditation and yoga to help create balance. That would be an example of how you'd have an inner process that's substantially different than an allopathic intervention. But if it's a device that would rebalance the energy, the things that John was looking at at that time, we were discussing the Tesla coil.

Larry This was about the time when he had his people build that, wasn't it?

Bruce And the Rife machine, all kinds of stuff like that. This was in '83 again, the New Age was in full gear. We were looking at a lot of alternative healing stuff out there, crystals and that kind of stuff, Reiki, therapeutic touch, all kinds of stuff. John would have been reading books like Messages for the Coming Decade. I actually have a list of books, but he would have been reading a lot of channel material, like Benjamin Creme. But that's the way I interpret that: A device to balance the karma would be a device that would be for the purpose of enabling awakening to soul.

Larry Could I say something a little cynical?

Bruce Sure.

Larry Given John's background, of course he would have liked the idea of devices, and we know that. Another way of interpreting this channeling is that it's telling John something he wanted to hear.

Bruce Absolutely. That's not cynical. It's the truth. What's interesting to me, and this somewhere needs to get in the record, is that's very much the conversations that I'd have with John. Then Jim would come over and channel, then John would hear it from outside of himself, and get confirmation that this is the way to go. All he needed to do was to make the decision in the first place. It's not a cynical comment as an impartial historian. It's stating the obvious.

Larry It's cynical from the standpoint if you don't believe that these channelings were legitimate.

Bruce Right. You can take that position, too. Who knows if John had these conversations with Jim, and then all of a sudden he 'magically' channeled them through. From a cynic's standpoint you can say that, but the fact is, it gave John confirmation to get started. That's what's important to document, and that John was looking outside of himself for that confirmation; once he got it then he started to move. But there was something far more profound during the sessions too. It wasn't a psychic reading John's mind, it was taping into something deep inside all of us.

Tom Changing the tape?

Larry Yes.

Bruce Larry, those are legitimate questions. I think that is your special role in this is because, in reality, 30 or 40 years down the road, no one will have the chance to ask anyone any questions. Someone will ask, Did they consider that this is all a

scam? What were the motives of the people that were trying to delude John? Was he, in fact, senile in his old age, and was he influenced by people? There are some people that feel that's the case. (Ed. Note – Larry came at this topic as a skeptic.)

Tom I came in in '86, and in the last four years, John was, I wouldn't say suspicious, but he was cautious. He didn't fully trust anybody. He didn't fully trust anybody's motives. He had seen how he'd been burned by various people, including presidents already. He was just trying to create a situation that was foolproof. He wasn't fully buying anything that anybody was saying. But at the same time, he had this firm, rock-solid conviction about the spirit world; I think he was just doing the best he could to move forward with information from different people and influences from different people. He was trying hard not to have the wool pulled over his eyes.

Larry Don't you think that he fully trusted Jim Gordon?

Tom No.

Larry Then why would he not go to Hawaii unless Jim could go with him?

Tom This is my opinion. This is a little bit of a bunny trail but it's on this subject. In my opinion he thought he would get readings every day from Jim that way, forever. He would have daily access to Jim, to Jim's channelings, and to Jim's light readings, permanently. I think he just thought okay, I'm going to finally get Jim under my full control here, more or less. Get him close enough to me that every day he's going to come over and give me readings. I think it's just for that reason. What do you think, Bruce?

Bruce Well, the story that I heard from John about why he went to Hawaii is that Jim felt that (I've got to get this story right). Over Tucson ranch, there's a mythical city, Shambhala.

Tom Yes, which was previously over Tibet.

Bruce Yes. What Jim said was, it was located over the (Tucson, Arizona) ranch and that they needed to move to Hawaii to move Shambhala from Tucson to Hawaii. That was a real stretch in my opinion.

Tom But if you're John sitting there, you don't go to Hawaii because Shambhala moved there. You go to Hawaii because now you've got Jim trapped over there, you know, and you will get more access than you ever had before and he hadn't had that much access. When I was living with John, Jim was pretty scarce.

Larry He was in Hawaii, too, wasn't he, Tom?

- Tom Yes, it turned out that way, which was very frustrating for John. No question about it.
- Larry Did he ever say, Where is he? Why isn't he here?
- Tom It would be more unspoken than spoken, but it was a frustration for him. I think during the years I was living with John, I was a surrogate for Jim, but certainly a poor surrogate, in the sense that I couldn't give John channelings or anything like that. I think he at least hoped that he could corral Jim; whether it was in an office at the Institute or living right next door, he wanted to have daily access to Jim's channeled information. John would feel more involved that way, in the spiritual mission of the Foundation as it was being laid out by Jim's readings. What do you think, Bruce? I don't think he was hoodwinked in that way. I think John was also working his own angle, in trying to get control of Jim as well, in order to get more information from spirit.
- Bruce Well—
- Tom I think the both of them were working angles, you know, and I was sort of the monkey in the middle, trying to make it happen between them.
- Bruce But the fact is Jim served an extremely important role in John's life, I will say that. With some of these channelings, I think it's an established and legitimate theme here, of looking inside. Look at any of the major texts of the major religions of the world, and they all have a strong inner component to the transformational process. It's just the cornerstone of the way they work.
- Tom Jim did get John meditating two hours a day. That he absolutely did. John did that religiously.
- Bruce I suppose if you were to ask Jim point blank that question, he would say, John was mature and independent, and that he was developed enough to know that he could trust his own inner voice. That's what Jim kept telling me, that John's looking outside of himself for confirmation. That's why he's so interested in psychic phenomena. Then towards the end, he was very much empowered by his intuition. That was a very transformative process for John himself. But, you know, Jim's a human being. It's a very long discussion of your skeptical question, but yes, Jim had motives for being close to John.
- Tom Yes, in retrospect, it seems too clear. At the time, when I was right in the middle of it, I would have probably disagreed. I got my first inklings when we were in Hawaii, and Jim wasn't showing up very much. But as you suggested, Bruce, Jim would say, I'm staying away so John will get his own inner guidance, because if I come over every day and do channelings for him, it will keep him outside instead of going inside.

Bruce So those are the two sides of that. I do know if you wanted to reconstruct the entire history, there's a channeling that took place in Tucson, Arizona, when I was actually there; Jim channeled that John should set aside ten percent of his wealth for ILM. John got extremely upset about that.

Tom We'll get to that one.

Bruce Yes, John really got pissed.

Tom Give ten percent, tithe, to ILM, the Institute of Inner Light.

Larry Which is what he did eventually, didn't he?

Bruce Yes, he did.

Tom Yes, he did. We didn't know that at the time. Just recently I sat and counted up the dollars, and it 'subtly' happened. John didn't do it when he was alive. Shall we move on?

Bruce Yeah.

Tom Page nine, paragraph three. Archangel Michael.

Bruce I'm sorry, I don't know the date of this because I have several May of '83.

Tom Yes, these are all May of '83, and I'd say this is May 24; that got established because some of these letters are repetitive in their date.

Bruce Okay. All right, so page nine. I'll try to find a page nine here. Okay, here we go.

Tom Paragraph three. Archangel Michael now, the overseer of the inner call. Michael's going to start talking about the individual inner call, instead of the group call. He says, "An ancient call rides the winds this day, calling man's soul homeward." I think that's a powerful statement there, because it announces that from this point on these channelings are going to be more about trying to be a spiritual teacher to the people on the other end, rather than talking about the hierarchical version of the world progressing. This was going to be more focused individually to the listener's own calling, listen to the call of man's soul going home. Then in paragraph five, it says, "This call has been called many things, the call of God, the unspoken word." For the first time, Bruce, in these channelings, 'the unspoken word' appears, which is Surat Shabd Yoga, the Path of Sound and Light.

Bruce Right.

Tom On page ten, paragraph two, Michael says, "Each person responds differently." Of the core group, only you and Carolyn decided to do this. The other two, Chuck

and Lloyd did not. On page 11, paragraph three, it says, “The challenge of this is that at this time, to learn to grow and harmonize the group energy, so that the group can truly be of service and not just one or two of the group.” That’s an interesting one. What do you think of that, those words there?

Bruce There are several levels to this. At the literal level, this is what’s personally caused a lot of problems for me at the Institute, because there is a call to some conformity here. The whole theme in the following channelings is about, you have to be on a path that is distinctly unique about the Institute; if you’re not committed to serving on a path, then you’re not going to be part of the culture, which is the living, breathing entity of the Institute. Out of this type of thing came the statement of purpose that was read at the staff meetings, the workshops that were paid for, and the processes to support inner growth. Then, because the Institute works in a fairly liberal environment, you have all these concepts of diversity that come in to say, It’s okay if you don’t want to believe anything, or if you’re an atheist, or if you have other personal goals that may not be in conformance. Those are all valid ideas.

The intention has always been what really constitutes a valid inner path, versus not. You can’t be too pure about this, because it’s each individual’s responsibility; there’s the whole joke about the spirit police. That’s the dark side of this: “Look, it’s not for me to judge anyone else’s path.” It raises a lot of questions about how to promote it without creating a creed. It’s not a religion. It’s not a belief system. It’s encouraging people. It’s kind of like health and wellness. There are a lot of different ways that you can become well. You can start on diet. You can start on activity. You can start on personal habits. So it’s not for me to tell someone where to start. It’s to provide the tools.

That’s really what the tension is: How pure is pure in this? In the early days it was really a command performance. It was suggested that you go to the Insight Seminar trainings. It was something that, frankly, when Rob came in, that was changed quite a bit, was changed completely, so that there were no sanctioned workshops. Actually, Glenn started that. Glenn started that first and then Rob changed the staff. But Glenn changed the structure of the workshops and the processes. It was Glenn who actually got Jim separated from the Institute. Then when Rob came in, the staff was changed.

The whole staff in the beginning was built around this concept that you ‘hire heart and teach skills.’ That was the concept; John personally interviewed everybody, not just the employee but also the spouse, then picked people based on intuition. That’s why people like Vic Eichler were hired; and when John wasn’t doing the hiring anymore, people without a spiritual path were hired. So there you have it. You’ve got it right there. That’s my statement about this statement, Tom, because it’s reinforced over and over in the subsequent channelings.

Larry Why has that caused you problems, Bruce?

Bruce I'm a very literal person to begin with, and I started out taking them almost on a literal basis.

Larry Of what John wanted?

Bruce Yes. John was very supportive of this, as well as Jim, to have these workshops. Insight is not a religion. It's very transformational, but it can be very difficult and confrontational, because you have to deal with your fears, you have to deal with all of the things that hold you back. It's some pretty heavy stuff, and that's not the typical thing, when you go to work for some other employer, they hire skills not heart.

Larry Yes, with some exceptions. There's a corporate attitude in some cases, like IBM used to have.

Bruce Right.

Larry What you're saying is that you don't think that someone who wasn't at least on a path to become a true believer could be as good an employee at the Institute?

Bruce If you interpret the channeling literally, it has a dark side to it. You're creating a set of rules to conform to the written word, and that's really not beneficial in the end. I honestly think that you cannot enforce personal growth. It's something that people are ready for and you provide the tools.

Larry But if John interviewed people, he had to get the sense that they were at least on a path, right?

Bruce That's correct. They wouldn't even make it past the interview.

Tom That's what also gave these people, Larry, the sense that they had a job for life, that nobody could fire them.

Bruce That was the first cut. I mean, if you didn't have heart, then you wouldn't be interviewed for skills.

Tom If you were interviewed by John, and you were hired by him personally because you had this karmic connection, then people got it in their heads that that was iron-clad, forever. I got the same thing in my head regarding Inner Light Ministries. I've heard Jim say to groups of people 100 times that I came into his life to do this mission with him. So I also had that in my head. There are catch 22's. That's what I would say. There are catch 22's to this whole kind of enterprise that are very difficult; and our karmic job, as individuals who are involved with it, is to try to deal with these catch 22's. I think that's what Bruce was getting at to.

Bruce It's a particularly important thing to document. When anyone looks at these channelings and says, Should we consider this? Yes, absolutely. It's the founding purpose. But how do you implement it as a contemporary question?

Tom There, catch 22.

Bruce That's just it. Because it's a philosophy, not a creed; and if you take it literally, it becomes part of the dark side, not part of the awakening.

Tom The technical aspects of trying to implement these things, sometimes, are impossible. Whether it's devices communicating to the other side, whether it's a certain type of true believer that you have to be to work there, they become catch 22. For one thing, if you could have put all MSIA people in the Foundation or the Institute in 1985, would that have created an idyllic environment? No, because you'd still have good people and bad people. It wouldn't create the panacea. If you put a copper wall in there and replicate the experiment, does that mean that spirit is actually delivering certain things in the way that these channelings imply?

So it becomes these catch 22's that you try to work with, which is what Bruce is talking about. What does it mean that people have to be on a path? What does that mean in a way that will work in a practical sense, and with this new science that includes the non-physical universe? From a real practical sense, how do you do that kind of science in a way that's not just fakery and pseudo-science? How do you do it? It's a very difficult enterprise. I think John had a sense of that by the end, of how difficult, and maybe even impossible, this all would be; but he was just determined to keep at it.

Bruce This is also the very first time that a very important concept comes forward, Tom. This needs to be put in there: That there's a group consciousness that impacts the success of the Institute. There's both an individual process and a group process.

Tom Absolutely. That's why I have in my little outline here, the group, the individual call home versus the group call; it's this delicate balance.

Bruce Right, if you take it to the extreme and say, Anything goes, then why not support terrorism? That's the problem if you don't have rules. But then if you have rules, where do you start? That is the real crux of it. It's better to have a 300-year statement to say, We're using the highest principles and purest principles of love and spirit, and we individually and collectively commit to those and discern the path based on that. You've got to start with a value and then work from there, because otherwise it disintegrates.

Larry There's an old-fashioned concept that you don't even hear about anymore: Decency. Most people know what a decent thing is to do—and it wouldn't be terrorism.

Bruce Right.

Larry How you treat other people.

Tom It's surprising—

Priscilla That's going back to the karma.

Tom It's surprising how people can get clouded even on that; and different people can have honestly different concepts of what decency is, evidently.

Bruce But that's why we spent a lot of work on developing nine key words, developing a guiding purpose to awaken to spirit, and so forth. That's why we've tried to document the inner process. This whole history project with Tom is about John's spiritual search, and it's these gaping holes in the archives. One of the questions a historian would ask is, Why did it take 20 years to do this project? Someone should ask that question. It's clear on the face of it that there are other priorities, that there were outer priorities; and the fact is, this is the 300-year founding purpose.

Larry I can answer that in some respect, because I've been involved in a lot of these type of projects. People suddenly realize, We're losing these sources. Let's get going before they're all gone; and I suspect there's a little bit of that with this project, isn't there?

Tom Could be. I think a lot of it is that, particularly with a philosophically driven enterprise, it's touchy. It's touchy to go delve deeply into the source of the philosophical enterprise, because that raises the question, How close do you have to stick to it? That's the \$64,000 question, if you ask me. If we go back and uncover all these things, and bring out all these things, then somebody can say, They're not close to this anymore.

Bruce Right. So here's a trick, all right? You say, It's a worthy cause to feed homeless people, and it is. I do it personally. I support the Gospel Mission. But also, we have John's statement saying, We are not set up to be a public charity and duplicate the work of others. That's what social programs are for. Then I, as a trustee, say, We are not going to do work of public charities, and social activism is not what we're going to do. We have to get to the *causes* of it, and that's through spiritual development; that's the unique role of the Institute.

It's that type of thing to say, The higher leverage comes through invoking spirit and not creating a religion. There are plenty of religions in the world. Then you have these channelings that talk about that inner source, but it's not a creed, it is a practice, and that's the crux of it. That's why it took two or three more years of channeled messages to get to really what's meant by that. This is where this is

introduced; but if you look and see the balance of the channelings from here on out, it's all about, Guys, get to it. This is the first example where it says, When we talk about group development, that doesn't mean one or two people. It means the group.

Tom Right.

Bruce So now you have an issue. What if half of the people don't do it?

Tom It raises those catch 22's.

Bruce That's why I got caught up; I had been too literal looking over the past. I myself am guilty of that; but on the other side, I think that it's been, more often than not, pretty watered down.

Tom Well said.

Bruce I think we've erred more on the side of inclusion, rather than confrontation on this issue.

Tom It's a slippery slope. It's harder to climb back up that hill, once you start sliding down it. It's hard to stay on top. It's a delicately balanced thing, but once you start sliding down from it, it's very hard to climb back up.

Bruce Well, Tom, are we making progress? I feel like the value added again is creating context.

Tom I do too, Bruce. These are meant to raise discussion and to raise comments from you. If we get off track a little bit, it's still documenting historical relevance, if you ask me.

Bruce Right, and I am trying to be honest, and in balance to say, I've made mistakes in this, too. Anyone looking back on it would say, this is just Bruce's story of reality.

Tom Catch 22 implies there's no perfect answer to these things. There is no perfect answer. Should we keep going?

Bruce Yes.

Tom The next page after page 11, I think, is a new letter. Yes, the page numbering starts again, and this is a repeat of the first letter up until a certain point, and then it's a little longer version with a couple of things added. This is Cato and Jesus. On this first page, paragraph three, it says, "I, Cato come to you once again. I serve as guide and protector for this soul named Jim, who opens himself up to the

service of humanity and becomes an instrument of the divine.” That’s a real powerful statement for raising Jim up to a pretty high level. If you go all the way to page six, paragraph three, it says, “Before I,” meaning Jesus, this is Jesus speaking at this point, “Before I leave, I wish to give a message also unto one of you here,” and the ‘one of you’ is Jim. “Were you not my beloved of old.” On page seven, paragraph one, it says, “There is a loud cry in the world at this time for deliverance. You,” again, this is Jim that Jesus is talking about, “You have known the shepherd, and you know him now, and you have come into the world to present the truth. It is by the knowledge of the shepherd that marks your election.” It’s a very powerful statement that Jim is meant to come into the world to present the truth. I think statements like this went deep into John. Even if he had frustrations about Jim, particularly towards the end, I think he just plowed through. He gave Jim the ten percent at the end anyway, because I think statements like this really sank in deep with John. What do you think, Bruce?

Bruce I think that John believed that Jim was the real deal. Absolutely, there’s no question.

Tom This is a very dramatic; these whole passages here are very dramatic. Jesus, saying, Jim is my guy. I think John did take that to heart. That partially addresses here, your previous question, Larry, about Jim and John.

Bruce At this point, there was a rift that was starting to develop between Chuck and Jim. Chuck was starting to lose influence with John and his personal power; that was coincident with this. Coincident, it happened about the same time. I remember Chuck complaining to me; at one point he thought that John thought that Jim was the reincarnated Christ.

Larry And Chuck didn’t like that.

Bruce Right.

Tom Chuck, in his interview with you, Larry, pooh poohed this whole thing. He was never a believer from the first minute to the last, and he almost acted like he couldn’t even recall it.

Larry Yes.

Tom Right?

Larry Yes, that’s right.

Tom He recalled the technical aspects of his work at the Foundation and with John, but with the spiritual stuff, it was, “I don’t know, I was never into it that much.” That was more or less how he said it to you.

Larry That's right. That was kind of disappointing. But people forget what they want to forget, don't they?

Bruce That's an important statement, I think, as Jim establishes his position with John. The context there was Jim versus Chuck.

Tom Then if you flip to the next page after page seven, it again starts from scratch; this is again a repeat of the previous letters, plus I note one thing here about who Cato says he is, on page three. It's numbered from scratch again, page three, paragraph two. This is Jim speaking at the end. I think he said something about Cato being a Master of the Inner Light. Somehow you put this together in your mind and it's true. Cato isn't ever mentioned with the hierarchy in any of the Theosophical stuff. There's no person called Cato in that. Jim is now saying that, because Cato comes from this higher group called the masters of inner light. Now, I always thought Cato was sort of an invention of Jim's.

Larry This is not the Roman Cato, is it?

Tom No, Cato had said previously that he had been Pharaoh of Egypt seven times or something like that, many times including Zoser. Cato said he had been Zoser, but not the Roman Cato.

Bruce What's the question?

Tom I don't know, I'd just like you to comment; but I thought it was interesting he said that.

Bruce I'm trying to find this in the channelings to see the sentences before and after.

Tom The wrap-up is this is, I believe, Bruce, a higher group. The Masters of Inner Light, Jim is presenting them as a step up, a more spiritual teaching. Less so having to do with the karma in the world, and more being spiritual teachers who are going to start presenting the spiritual call of people going inside. I do think there's a shift there, and that sort of wraps that up. Cato is one of those teachers. I always wondered if Cato maybe was a lower entity than the hierarchy, but this says that it was a higher one.

Bruce Do you know when Jim met J-R? Is that about now?

Tom March '84. I stuck it in here, in these notes. It's probably not in the copy you have, but I stuck it in, because I went and looked myself. It was March, '84.

Bruce Some of these things are preparing Jim also.

- Tom Yes. That's one way of looking at it, absolutely. Although Jim did know of Sant Mat, of Surat Shabd Yoga, from Mike Wunderlin. But that is definitely one way of looking at it.
- Bruce Jim was pretty mired in the light readings and egoic stuff. If you look at even that channeling, prior in that same channeling it said, "We're all called to let go of our own personal ego," which is always true in inner work.
- Tom In the copy of this little document, Bruce, that's on the Sharepoint site, I inserted when Jim met J-R. I thought that was a key thing.
- Bruce I would agree with your assessment. This is a group above the White Brotherhood.
- Tom Okay, then the next tab is May 24, '83, and it's just a repeat of the above. That's why I put the date of May 24, '83 up there earlier, because this next tab is just a repeat, not a new one. It'd be nice if we could get through two more, because then that's sort of another good marking point, I think.
- Bruce All right, let's move then.
- Tom The next one, 6/18/83. It's a letter from Jim to John, and it's the Archangel Michael, on the direction of the Foundation. On page two, paragraph three, it says, "Now it is so that the first of direction of the Foundation must be laid down. Research, education, clinical work, and some other areas are all in need of expansion. It is up to you as to what areas you want to pursue." Then on page two, paragraph four, "Also on an individual level, set down an outline of what each of you, the individual, wants to do in your own life. Then, in one or two meetings, let each one discuss this outline with the group." I wonder if you guys ever did that?
- Bruce No, you know how that would work with the chief, don't you? Anyway, go ahead.
- Tom The next tab is July 10, '83. This is at Albion College, I believe, a Coptic Convention's talk from Jim, a call forth to the Master. On page three, paragraph one, Jim says, "When the day is right, the Master shall come and he will take your hand, and he will begin to guide you beyond that void plane. That is the purpose of the Divine Master, a living saint. It's a straight and narrow path that Jesus spoke of." On paragraph four, he says, "Whether I am your Master or not matters not."

The point of this one is, Jim is starting to talk about Sant Mat, although he's not identifying it as such; but he is talking about going beyond the void plane, talking about a living Master, living saint, the straight and narrow path, which in Sant Mat parlance is the inner path of Sound and Light. Jim even says, "Whether I am your master or not matters not," because the Coptic group would want to look

towards Jim as being this teacher, whatever that would mean to them, but to be that teacher. It seems to me that, even in the previous channeling, the Archangel Michael comes back to specifics, research, education, clinical work. He keeps coming back to specifics now and again, but then he's talking more and more about individual development, spiritual development, and starting to slip in this Sant Mat terminology. Once Jim goes to Egypt in the following March, it all shifts to that. The whole thing shifts to that. I don't know if you have any concluding remarks, Bruce, or any remarks at all on this thing, too.

Bruce One thing that is clear to me, Tom, is before we do the next session I'm going to have to read all the channelings through, and meditate first beforehand, because I'm drawing more blanks than I have in the past ones. I feel inadequate this time. I apologize. I'm trying to recall the circumstances of this.

Larry We can do it next time. The tape is just about ready to run out anyway.

Tom In the summer Jim would come up. John would bring him up for three weeks or something, and he would rent a condo in Kalamazoo; during part of that, Jim would give a talk at the Coptics Convention.

Bruce Yes, I went with John. I actually drove him in his car over to this meeting. I was there.

Tom Yes, then Jim would stand up. He would have a fully written out speech in front of him, but he would start channeling and not say a word of the written out speech.

Bruce Right. Yes, I remember that speech because, he'd started talking and then he said, "Oh no, here they come," and then all of a sudden he delivered a talk. I don't know if I have the tape anymore. He started crying and walked off the stage. Then John and I went to him, John met him in the hall and held him. I remember all that.

Tom That's an important sharing right there.

Bruce Right.

Tom This was creating a very deep, spiritual bond between John and Jim.

Bruce Yes.

Tom John would be sitting out there with you, listening to this. It would have a big impact on John.

Bruce Absolutely. What's important to understand is that I was just being introduced to this stuff, too.

Tom You all were.

Bruce I did not have a fully developed sense of what this was.

Tom John wouldn't have either, as far as the Sant Mat part. John wouldn't have had a fully developed sense either, but I would think he would certainly sense that there's something new and higher coming in here, and with a lot of emotional impact. I've seen Jim many, many times turn on the tears when he's channeling, or when he's presenting to a group. He'd, "Here they come," and then the tears come in and he'd say, "I wish you could experience what I'm experiencing right now." It has a big impact on people in the audience when it happens, tremendous impact. Then for John to go hold Jim, I would say it is not in John's nature to go hold somebody, would you?

Bruce No.

Tom Did he ever hold you?

Bruce No. Well, we'd hug. No, he wouldn't hold me. Okay, sorry I don't have more.

Tom We're going to get into more channelings, Bruce, the channelings to the Core Group (of Bruce, Lloyd, Chuck, Carolyn). You asked a lot of questions, really, because you're trying to operationalize some of these things. Your questions tended to be towards, How do we operationalize these things? Jim tended not to have great answers for you.

Bruce Right. Okey-dokey.

Tom For me what this is, Bruce, and us going through them and putting them on tape and you commenting, it really does, like nothing else, tell the story of John's spiritual search in the 80's. This this tells the story of his spiritual search in the 80's more than anything else we can come up with. It's indisputable, all these channelings. That's what I would say. That's the impact it has on me as I go through them slowly and in detail to make these notes.

Bruce All right, so I think we're done.